

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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[NEW SERIES,---VOL. VI. NO. 24.

## TWENTIETH ANNUAL MEETING OF THE CONVENTION, COMMENCING TUESDAY, JUNE 13, 1843.

FOURTEENTH ANNUAL MEETING

OF THE

### CONN. BAPTIST S. S. AND PUBLICATION SOCIETY.

This Society held its Anniversary with the Central Baptist Church in the City of Norwich, June 15th, 1843.

The chair was taken by the President, Rev. N. Wildman. Prayer was offered by the Rev. J. H. Waterbury. Brethren from abroad were invited to a seat with us. Rev. E. Kincaid, A. Maclay, O. Eastman, J. M. Peck, J. Peck, and others, accepted of the invitation. Heard verbal reports from County Agents, which were accepted. The chair announced as a Committee to nominate the officers of this Society, Rev. J. B. Guild, E. Denison, N. E. Shailer, J. H. Waterbury, and R. Jennings, who were appointed. E. Cushman was appointed to audit the Treasurer's Report. Heard the Secretary's Report, which was laid on the table, to hear the Report of the nominating Committee, which was adopted, and the following brethren appointed officers for the ensuing year:

Rev. N. WILDMAN, President.

Rev. E. CUSHMAN,

Rev. J. B. GUILD,

Rev. E. DENISON,

Rev. B. COOK, Secretary.

Br. A. A. ROBINSON, Treasurer.

Managers.—Rev. M. G. Clark, Rev. H. Bromley, Rev. P. Brocket, Bro. P. C. Turner, Rev. J. H. Waterbury, Rev. B. C. Grafton, Rev. R. C. Mills, Rev. B. Hicks, Rev. M. T. Richards, and Rev. L. Southworth.

The Secretary's Report was called up, and its acceptance was moved by Rev. E. T. Winter, and seconded by Rev. A. Maclay, and sustained by addresses flowing from warm hearts. The Report was adopted, and ordered to be printed.

The Rev. J. M. Peck submitted the following Resolution, which he sustained by an address embodying many valuable statistical facts, which was unanimously adopted.

Whereas, The American Baptist Publication and Sabbath School Society has been formed for the purpose of making the members of churches, and all that portion of the population of our country that is placed by providential circumstances within the sphere of our influence, a reading, thinking, and devotedly active people, through the means of the press; therefore,

Resolved, That this object calls for the united and persevering contributions of our churches.

The Rev. O. Eastman addressed the Society in relation to the objects and wants of the American Tract Society.

Rev. A. Parker introduced the following Preamble and Resolution, which met with a unanimous response in its adoption.

Whereas, The American Tract Society have for years been engaged in the holy work of diffusing religious knowledge by means of evangelical tracts and books, and vast good has been done in the length and breadth of our land, and in many foreign and heathen lands through their efforts; and, whereas, our own denomination have partaken largely of their benefactions, as well as aided their operations by furnishing pecuniary and other means of facilitating their operations; therefore,

Resolved, That this Society regard with deep interest the movements of the American Tract Society, and have the fullest confidence in their integrity, Christian liberality, and efficiency of their efforts in their appropriate field of labor; and would affectionately commend the institution to the co-operation of the churches.

The Rev. D. Ives favored the Society with a first rate practical speech, showing the utility of Sabbath School instruction from what it had wrought upon the children and congregation under his charge.

The Rev. E. Kincaid introduced the following Resolution, and sustained it with a soul stirring address, which was unanimously adopted.

Resolved, That the grand results which have followed the efforts of this Society, manifested in the conversion of six hundred and eighty teachers and scholars, calls for deep gratitude to God, and an entire consecration of soul for the great work before us.

The Report of the Treasurer being found correct, was read and adopted.

B. Cook, M. G. Clark, J. S. Swan, and H. R. Knapp, were appointed a Committee on the suggestion contained in the Report of the Board.

Adjourned to meet with the Baptist Churches in N. Haven, in June, 1844.

N. WILDMAN, President.

B. COOK, Secretary.

Norwich, June, 1843.

### REPORT OF THE BOARD.

The arrival of the Fourteenth Anniversary of this Society, makes it the duty of the Board to render a Report of their last year's labors. While we cannot tell of those extensive transactions in the great field of Christian enterprise of which others may boast, or speak of entire victory over some parts of it, yet, with gratitude to our Heavenly Father, we may say that having scattered the good seed of the kingdom, we have been permitted to see Him whose prerogative it is to give the germinating power, graciously bestow it, enabling us to say, hitherto the Lord has helped us, and we have been enabled to occupy our humble department in such a manner that ours is the satisfaction of knowing that our labor has not been in vain in the Lord.

For the receipts and expenditures of the Board, you are referred to the Report of your Treasurer.

At the first meeting of the Board in June last, the Board instructed a Com. appointed for that purpose to settle up the accounts of the T. Society and procure from Hartford a box of tracts and bound volumes, to which they were entitled, and make such a disposition of the same as in their judgement would best promote the interest for which they were procured. The Committee procured the box and found not far from twenty-five thousand pages of tracts and bound volumes. These have been disposed of in the following manner:

For the benefit of the Sabbath School and Bible Depository in Norwalk, one fourth.

For the Sabbath Schools in Hartford and Litchfield Counties, one-fourth.

For Sabbath School and Bible Depository in New London County and vicinity, one-fourth.

The balance on hand has been appropriated to the following schools and churches:

To the 2d Baptist Church in New London,	1200 pages.
To the Church and School in Montville,	500 "
To the Central Church and School in Norwich,	800 "
To the Jewett City Church and School,	768 "
To the S. Schools in Windham Town and Mansfield,	1200 "
" " " Willimantic,	500 "
" " " 2d Middletown,	845 "
" " " 1st Groton,	333 "

At the same meeting of the Board, after hearing from Rev. J. M. Peck, the wants and claims of the A. B. P. and S. S. Society, to enable them to supply the constant demands of the Great Valley of the West, appropriated forty dollars out of the funds on hand to make the President and Secretary of this Society Life Members, which entitled them to draw from the Depository, according to its rules, one-half of the amount in books.

The Agent was authorized by the President and Secretary to draw in their name the above amount, and give the same to such regular Baptist ministers in the Valley as in his judgement may be the most benefited by the same.

The S. S. Depositories connected with the Society are still in active operation, and keep on hand, or can procure, any supply of books that may be demanded by the Schools.

As some of our Depositories are kept in the same store where the S. S. books of other denominations are sold, those of our friends calling at such Depositories for books, should be careful to ask for Baptist Sabbath School books, or they will be in danger of finding books on Infant Sprinkling among their assortment. The Board would suggest to the Society the propriety of appointing a Committee to make arrangements with the Boards of the N. E. S. S. Union and the Parent Society, to have their publications kept for our benefit by some Baptist brethren where this danger may be avoided.

The Anniversaries of our Auxiliaries, as far as they have been reported, have been thrillingly interesting. The great fact that if our liberty as freemen is perpetuated—the churches of Jesus thronged with converts, and anxious sinners, and the glorious Gospel preached to the perishing millions that sit in the shadow of moral death—the youth and children of our land must be taught the great truths of the Bible which give in the bonds of the Holy Spirit the light of the knowledge of the glory of God as seen in the face of Jesus Christ.

We are glad to have the evidence that such a feeling is strongly entrencing itself in the hearts of the people, and that it is developing its energies in such action as foretells results of the most glorious character.

From almost all parts of our sphere of action, we hear of glorious revivals of religion, in which the rising generation have shared, and those that have gone forth from week to week into the Sabbath School weeping bearing precious seed, have returned bringing their sheaves with them, so that the song of the joyous reapers has rebuked unbelief, and bid us go up and possess the land before us.

The Board are glad to learn that the A. B. P. and S. S. Society and the New England Union, are still receiving the patronage of their brethren and the smiles of God; and that their resources are such that they are increasing the number of their valuable publications. We bespeak for them the prayers and co-operation of our entire Society, and express the hope that at no distant day, every village in our land shall have its Sabbath School, and a library of their books.

There are connected with this Society 90 schools, 180 superintendents, 908 teachers, 6,353 scholars, 12,500 volumes in their libraries, 1000 scholars in Bible classes, 400 Sabbath School periodicals taken, and many more not definitely reported. And we have good evidence to believe that not far from 680 teachers and scholars have been brought to the knowledge of the truth through faith in Christ Jesus.

In conclusion, we would add, that while our duties as friends of this God-approved Institution are multiplying on all hands, our prospects are also brightening. A larger number of new schools have been established the past year than for several years previous, and into some of these, those little ones, that had none to care for their souls, and who spent their Sabbaths in sinful plays and sports, (after being clothed) have been gathered. Here they are being taught to read the word of God, while some of their parents have, by their earnest entreaties, been induced to visit the Sanctuary; and while seeing their once almost naked children decently clad, and now so apparently happy, have had their almost icy hearts smitten and their eyes filled with tears, and we anticipate their conversion to God.

A majority of the schools heard from, are kept through the year. There is a better attendance, and a noble emulation to excel in the parts assigned to the various members of the schools.

O, brethren and friends, what so sweet as to hear from the lips of the little Sabbath School boy or girl, while their "eyes run down with tears," of the love of Christ shed abroad in their hearts, and pointing to the teacher, or superintendent, and say it was their prayers or solemn appeals that made me feel that I was a sinner, and then to lead them into the stream, and plunge them in the flood, and hear their thanks to God for his grace, and for Sabbath School instruction? This is truly a "young Heaven on earth begun," and we may well thank our God and take courage.

We ardently ask the fervent prayers—the undivided assistance of all the friends of this cause, till a man shall not have to say to his neighbor, Know ye the Lord? but all shall know him from the least unto the greatest.

All of which is submitted,

B. COOK, Secretary.

### CONNECTICUT BAPTIST PUBLICATION AND SABBATH SCHOOL SOCIETY IN ACCOUNT WITH A. A. ROBINSON, TREASURER.

DR.

1843.	To cash paid J. M. Peck, agent of National Society,	40 00
June 9.	" Secretary's bill of postage,	75
13.	" storage of Tracts in Hartford,	50
"	" bill of postage,	44
"	" transportation of Tracts from Hartford to Norwich,	75
1842.	" Burr & Smith's bill for printing Minutes for 1842,	4 34
June 15.	" Balance credited on new account,	65 33
		\$112 11

CR.

1842.	By cash of Gurdon Robinson, former Treasurer,	98 56
1843.	By cash contributed at the Convention,	4 80
June 15.	By cash of Female Missionary Society at Weston,	3 00
"	By cash of Bristol church,	7 00
"	By cash 2d church in Groton,	5 00
		\$112 11

1843. Balance now in the Treasury, \$65 33  
Sixteen dollars and fifty-five cents due from the B. G. Tract Society to the Con. Branch, was relinquished by the Board at Norwich to the National P. and S. S. Society. Elder J. M. Peck collected for the National Society during the year 1842, sixty-nine dollars and forty-three cents from different places in the State, in addition to sums accounted for as received above.

A. A. ROBINSON, Treasurer.

### SEVENTH ANNUAL MEETING

OF THE

### CONNECTICUT BAPTIST BIBLE SOCIETY.

The Society met in the Meeting-house of the Central Baptist Church in Norwich, June 15th, 1843.

The President, Rev. Addison Parker, in the chair.

Rev. Dwight Ives offered prayer.

A Committee of three were appointed to nominate a list of officers for the current year, consisting of E. Cushman, Wm. Reid, and J. Scott.

The Secretary being absent, bro. B. Cook was appointed Secretary pro tem.

The Report of the Secretary was read by bro. B. Cook and unanimously adopted.

The Treasurer's Report was read, with the Auditor's certificate of its correctness, and adopted.

The Chairman of the Nominating Committee reported a list of officers, and the report accepted. The following officers nominated by the Committee, were then duly elected:

Rev. ADDISON PARKER, President.

Rev. WM. DENISON, 1st Vice President.

Rev. L. G. LEONARD, 2d Vice President.

Rev. E. SAVAGE, 3d Vice President.

Rev. E. T. WINTER, Secretary.

Dea. J. B. GILBERT, Treasurer.

Trustees.—Rev. A. Gregory, H. Miller, H. Ellis, N. Whiting, R. Jennings, B. Cook, S. Barrows, J. B. Guild, J. Scott.

On motion being made and seconded, a Committee was appointed, consisting of A. Bolles, A. Gates, and T. C. Teasdale, to consider the propriety of establishing Depositories at Hartford, New Haven, and New London.

Bro. B. Cook offered the following Resolution:

Resolved, That the thanks of this Society be respectfully tendered to the American and Foreign Bible Society, for the liberal grant of Bibles and Testaments gratuitously made to this Society during the past year; and that the Secretary be requested to forward to the Board of the Parent Society, an expression of our indebtedness for this token of their liberality.

After this Resolution was offered, bro. Kincaid, Missionary, recently from Burmah, made a very interesting and impressive address, setting forth in a very lucid manner the happy effects of the gratuitous distribution of the Bible among the Burmans and Karens. Bro. K. related many thrilling incidents of the attachment of the Karens to the Bible, and some whole villages have become christianized by means of the New Testament having found its way among the inhabitants. Dr. Maclay, General Agent of the Parent Society, then addressed the Society, setting forth the peculiar circumstances under which the Baptist denomination were separated from the American Society, and urged the claims of the American and Foreign Bible Society upon the churches in Connecticut. The Resolution then passed.

The Committee to whom was referred the expediency of establishing local depositories in several cities in this State for Bible distribution, beg leave to report, That they deem it inexpedient for the State Society to establish local depositories, and recommend that a Committee in each Association be appointed to receive and disburse their respective proportion of the Bibles and Testaments now on hand, according to the principles of Bible distribution adopted by the Parent Society. Respectfully submitted, A. BOLLES, A. GATES, T. C. TEASDALE, Committee.

The Report was adopted, and the following brethren appointed on the Committee:

Hartford, G. ROBINS; New Haven, T. C. TEASDALE; New London, M. G. CLARK; Stonington Union, E. DENISON; Ashford, E. CUSHMAN; Fairfield, J. J. WOOLSEY.

The following Resolution was offered and passed:

Resolved, That the Secretary be requested to make out a statement of the principles of Bible distribution adopted by the Parent Society.

The following are the principles of the Parent Society, as stated by their General Agent, I. M. Allen:

The Board of the American and Foreign Bible Society, deeply impressed with a sense of the necessity of giving the greatest possible efficiency and extension to the benefactions of which the Society has made them the dispensers, recommend to the Auxiliaries to which they made appropriations as a general rule, to sell whenever practicable, for the whole or part of the original cost, the copies of the Scriptures which they distribute, in order that the money thence accruing may be employed in the purchase of other copies, and that those who receive the word of God may be disposed to set a higher value on that which they do not procure without expense.

The Society adjourned to meet at New Haven on the second week in June, 1844. The anniversary of the Society was of peculiar interest; deep feeling and ardent expressions of gratitude to God for past prosperity, and firm resolutions for increased faithfulness for the coming year.

ADDISON PARKER, President.

E. T. WINTER, Secretary.

### REPORT OF THE BOARD.

The Connecticut Bible Society, Auxiliary to the American and Foreign Bible Society;

DEAR BRETHREN:—Your Board, pursuant to the provisions of the Constitution, respectfully present their Report for the fiscal year ending June, 1843. It becomes us gratefully to acknowledge the care of Providence over us, in preserving our lives and continuing us till the seventh anniversary of this Society. To us it seems no less a matter of surprise that we are called to be "workers together" in disseminating the bread of Heaven among the famishing and helpless children of "sin and sorrow."

It enters into the wisdom and council of the Most High to associate kindred in Christ for purposes of mercy towards a ruined world. And at no period since Apostolic times has the Lord afforded such facilities, and the world presented equal opportunities for doing good, as at the present. The Bible, faithfully translated, may be circulated. From every point of the compass, the imploring cry reaches us for copies of the Word of Life. With few exceptions, the entire field, over which the Son of God cast his compassionate and exploring eye, when He gave the grand commission, "Go ye into all the world and preach the gospel to every creature," is now accessible by those who shall go bearing glad tidings of great joy. And the way is rapidly being prepared for a feast of fat things to be spread out before the dark and perishing tribes of every clime.

China and Japan, hitherto closed against the ingress of the heralds of peace, are now thrown open and made ready for messages of salvation. While fields prepared at an earlier date, present to the eye of the Christian philanthropist a ripening harvest, or having long awaited the ambassadors of peace, are repeating in mournful numbers, "When will they put us in possession of the Book of God." In the United States too, where copies of the Bible have been multiplied beyond example, there yet remains a vast demand.

The Parent Society have entered upon the work of home-supply, and find to their great grief a deplorable destitution in every part of this favored land, especially in the Western States. Struck with a sense of the destitution of our own State, your President and Secretary in behalf of the Board, sent up a petition to the American and Foreign Bible Society for a grant of Bibles and Testaments for domestic circulation, and were readily responded to by the gracious favor of one hundred Bibles in the English, and twelve in the German languages; two hundred and fifty Testaments, of various sizes, in the English, and twenty-four in the German, with eight copies of the Bible Questions.

A few of these have been sold at the whole or a part of the original cost; some few copies have been presented to such as had not in their power, or were disinclined to purchase, while most of the grant is still on hand, and are at the disposal of the Society. Let every lover of the Bible ask himself, what he may do beyond his former exertions and sacrifices for the dissemination of the doctrines of the cross among the millions of our race, who are perishing for lack of knowledge?

Respectfully submitted,

J. J. WOOLSEY, Secretary.

(Treasurer's Report will appear next week.)

A Convention has been proposed of Old and New School Presbyterians, opposed to slavery, with a view to form a new organization, by which the anti-slavery churches will be formed into a separate body.

### Papal views of Puseyism.

A COUNCIL of Roman Clergy, from various parts of the United States, was held in May last, at Baltimore. During the session there was prepared, "The Pastoral Letter of the Most Rev. Archbishop, and the Right Rev. Bishop of the Roman Catholic Church in the United States of America assembled in Provincial Council at Baltimore, May, 1843, to the Clergy and Laity of their charge." The following extract from it shows the light in which Papacy regards the Puseyite views now so rife in it, and agitating the Episcopal church. It deserves to be well marked, coming from the highest official source. It speaks volumes.

After adverting to the favorable aspect of the times, for the propagation of their faith, they distinctly present one as among "the highest that can gladden the eye of faith."

"We will of course be understood to allude to the spread of what are called 'Puseyite doctrines' among the English clergy; with the nature of which we must suppose our readers already acquainted, and of which, therefore, we shall merely say that, on almost all points in which we and Protestants differ, they are only to be distinguished from the tenets of the Catholic church by the aid of a theological microscope of exceedingly magnifying power."

"We are not able to state, with any thing like certainty, the extent to which these doctrines have pervaded the ranks of the English clergy; but certain it is, that they are widely spread, and if they have not been adopted by one half, or as we have lately seen in one of the public prints, two-thirds of the members of that body, it is beyond doubt that the most learned and respectable of the clergy, and not a few among the laity have identified themselves with these principles. What the result will be, no one, of course, can say; but when we consider that thousands of fervent souls, throughout Europe and in this country, daily approach the Throne of grace to ask the Father of Mercies to regard with an eye of pity that once hallowed isle—when we compare the gradual but very marked advances of the Catholic truth which Puseyism, as it is called, has made, in successive developments—when we hear the desire for re-union with the great body of Catholic Christendom openly expressed, in language that comes from the deep-seated well of human sentiment and conviction, we cannot persuade ourselves that this extraordinary sect is to have no other result than, like the curve of mathematics, continually to approach the line it is never destined to reach."

### An Interesting Fact.

In 1807, a clergyman left the city of Hartford for the Far West—as far as Whitestown, N. Y. He took with him some copies of the "Rise and Progress," and as he stopped at a cabin tavern, he noticed that the young woman who waited on him at the table, was busily engaged in reading. He inquired what book she had, and learned it was the "Rise and Progress," which a neighbor had lent to her, and she was copying out passages that peculiarly fitted her mind. He gave her a copy of the book, which she received with great delight. In 1838, he was passing that way, and inquiring for this woman by name, he was pointed to an elegant house as her residence. He called on her, asked her if she remembered him. She did not. But do you not remember the man who gave you Doddridge's Rise and Progress, 30 years ago? "Oh, yes," said she, "are you the man?" Why, that book was the means of converting my soul; and it was lent around, and others read it, and we had meetings to read it together; it was read at huskings and bees, and on the Sabbath day, and a revival followed; and by and bye we sent for a minister to form a church. —The church of Wyoming is the fruit of that seed. And that book still lives; and, who knows but it may be the means of forming other churches, or raising up other writers, like Doddridge, to bless the world? The influence of books, of truths thus perpetuated, is boundless and incalculable. Baxter wrote; and his pungent truths fell upon the mind of Doddridge, and awakened it to the service of God and mankind. Under its impulses, Doddridge wrote his work, and it converted the soul, and kindled the heart of Wilberforce. Wilberforce again wrote his View; and that was the means of Leigh Richmond's conversion. His Dairyman's Daughter has been the means of converting hundreds. In giving a book, we may be lighting a train that may kindle other fires, which shall spread their influence until their blended light shall mingle with the splendors of the Millennial morning.—Amer. Messenger.



From the Baptist Record.  
Shurtleff College, Ill.

The Commencement of this Institution was held July 27th. The Annual Sermon was preached by Rev. J. M. Frost, Frankfort, Ky. Subject, "The final triumph of the Redeemer." Mr. Frost had been a student at this Institution for several years. The honorary degree of A. B. was conferred on him, and on Rev. Russell Holman, late of New Orleans. Dr. Benjamin Shurtleff, M. D. and Dr. N. B. Shurtleff, M. D. both of Boston, and graduates and honorary members of Harvard University, were admitted *ad eundem*, to the degree of Doctor of Medicine.

The stage was occupied by the Trustees, Clergymen, and Literary gentlemen, about 30 in number, who repaired to the Chemical Hall, after the college exercises were over, and formed "The Illinois Literary and Historical Society." Hon. Cyrus Edwards, President. The public exercises of the college continued three days. On Thursday morning about a dozen students spoke. The exercises were enlivened by the Upper Alton Band. In the afternoon, Hon. Jesse B. Thomas, of Springfield, Ill., delivered the Literary Oration, on the subject of *Education*. Our correspondent says "it was long but not tedious." The audience was entertained over two hours, interrupted occasionally by expressions of unbounded applause. The large meeting house of the Baptist church was crowded to a jam all day and evening of Thursday.

At 6 o'clock, P. M. the Trustees, Faculty, Students and their parents, the clergy, the literary gentlemen, with a number of ladies, assembled at the house of President Sherwood, where a collation was furnished. Rev. Mr. Loomis made a speech in the grove. Rev. Mr. Hinton, of St. Louis, prayed, and made an impromptu speech, which was rapturously cheered.

Beautiful medals, with latin inscriptions, were awarded to three students for proficiency in mathematics, languages and composition.

The college has obtained a very superior apparatus for the philosophical and chemical departments, one half of the cost of which was provided by a philanthropic gentleman, and member of Rev. Dr. Cushman's church, Boston.

From the Bap. Register.

#### The great Missionary Convocation.

HAMILTON, Aug. 12, 1843.

This truly great meeting closed this afternoon at 5 o'clock at this place, after being engaged in meetings of unusually delightful interest for three days. It commenced on Saturday; little was done however in the forenoon but to appoint a moderator and committee to arrange business, as I am informed, for I did not reach the place until the evening; in season only to hear the latter part of a searching and excellent discourse from Mr. Galusha, on the necessity of forsaking all for Christ. Br. Lewis Leonard officiated as the moderator, and Mr. P. B. Peck, of Owego, and David Bellamy, of New York, as clerks. The committee on arrangements and resolutions were Dr. N. Kendrick, Mr. Peck, Bennett, and others. The afternoon was occupied with a statement by Mr. Bailey, and a report on the collection of funds by Mr. Smitzer, and stirring addresses from Mr. A. Bennett, Pres. Wayland, E. Bright, Jr., J. Peck, D. Eldredge, Kincaid and others. The season, I am told, was an interesting one, and prepared the way for the rich feast of yesterday.

The Sabbath services commenced at 10 o'clock, A. M. A prayer meeting was held previously in the chapel at 8 o'clock. The discourse was immense, as was anticipated, sufficient to fill to overflowing two or three large chapels. Most admirable preparations were made at the head of a ravine on the college grounds, a few rods from the road which passes the boarding house of the institution between the dwellings of Profs. Conant and Eaton, forming a beautiful amphitheatre, delightfully protected with spreading beeches from the rays of the sun. Here the people were assembled, on rows of seats, one above another, around the entire circular acclivity, to the very summit of this lovely temple. A stage on the little flat below was occupied by the preachers, and a number of our most venerable brethren in the ministry. From this spot, commanding a complete view of the vast assemblage, the voices of the speakers rolled up with great distinctness to the remotest auditors, who formed the crowning tier around the grassy top. The spectacle might have been fully compared to that seen in the Broadway Tabernacle in the city of New York in anniversary seasons, invested, however, from its peculiarity, with superior interest.

PREACHING BY BRN. KINCAID AND BENNETT.

The services were opened by a song of praise, after which a chapter in the Scriptures was read by Mr. Smitzer. Br. Kincaid was the first preacher, and as he stood up under the shade of the spreading beech, the mind very naturally adverted to very different assemblies he had addressed under the palm. The passage from which he spoke was the solemn admonition of the Saviour to his disciples, "Ye are my witnesses," from which he instructed and delightfully entertained us for more than two hours—showing us, first, what was requisite in a proper witness in an earthly court, then what were the requisites of a good witness for Jesus Christ, and then the obligation resting on all such witnesses to carry out the great gospel testimony to all the nations of the earth. Among the instances of faithful witnesses, the apostles and primitive saints were forcibly and happily adduced. Afterwards, and at great length, illustrations were furnished of the fidelity and devotion of several of the witnesses in Burmah, and among the Karens—Ko San Lone, Ko Thah Byu, and others. Here, if I had time in this brief and hasty notice to give a description of these consecrated disciples, and the trials and sufferings of some of them for the cause of the Redeemer, I should utterly fail. The graphic power of the speaker, with his full and flowing heart waking up to kindred sympathy the vast auditory, and while holding them in breathless attention, melting them down into the tenderness of children; and then, after two hours and twenty minutes leaving them his seat, would task a very superior pen to mine. It was a rare spectacle, seen only once in years, which would make a bold painter tremble at attempting a sketch.

After a contribution, which I hope was a liberal one, it was announced that Br. A. Bennett would follow in another discourse. He must have felt the embarrassment. But he was the only man who could have well sustained the interest, after such a superlative scene. He did however sustain it with great success. The attention was kept up with a solemn and edifying influence to the very last. His text was, "Brethren, pray for us." A more appropriate one to follow the previous discourse could not have been selected. If the apostle Paul, that wonderful witness for Jesus, could say, "Brethren, pray for us," the appeal comes with tenfold force from all the witnesses for Jesus at home and abroad, through future time. The sermon I have not time to notice only in this brief minute. The deportment of the assembly was distinguished by excellent order throughout.

BR. LOVE'S SERMON.

In the afternoon, at half past 5 o'clock, a prayer meeting was held in the meeting house in the village. At 7 o'clock, Mr. Love, the missionary from Greece, gave us a deeply interesting discourse from the passage, "How can they believe on him of whom they have not heard, &c."—his theme, "the physical impossibility of the salvation of the heathen without sending them the gospel." The expose he gave of the state of the poor Greeks, and their so-called Christian church, showed that the Burmese and Karens were not in more perishing need of the gospel than they; and unless they were supplied with it, they must sink to perdition. Their religion he showed us to be the grossest idolatry, and their ceremonies and priesthood only tending to secure them in imaginary safety, while in the perpetration of the most flagrant crimes. Br. Kincaid being called upon to give a narrative of his capture by the Burman robbers, did so, and held us in the most eager attention conceivable for more than an hour. This incident has been given before in the papers, but never with its thrilling details by the lips of the man who passed through the peril, and witnessed spectacles which are almost insupportable to the ears and hearts of the hearers. A contribution was taken at the close, and all went home pretty well exhausted by the unusual excitement of the day.

EXERCISES ON MONDAY.

On Monday morning, at 9 o'clock, the Convention re-assembled, and after prayer by Br. A. Perkins, several resolutions were presented by Dr. Kendrick, chairman of the committee for the consideration of the meeting. The first, on the necessity of greater faith, drew forth remarks from Mr. D. Hascall, Woods, Bailey, Perkins, Bloss, Webb of New Jersey, Backus, Drs. Wayland and Kendrick, and Galusha. To say that they deeply interested the assembly, and impressed it with a humiliating sense of their great deficiency in that faith which works—taking God at his word—would be saying little; but it is all we have room for at this time. The next was a report on the necessity of a more extended diffusion of religious intelligence, which showed a want of sound information in more than three-fourths of the denomination, in regard to the comparatively trifling circulation of Baptist religious periodicals, and a great lack in the ministry in laying the subject fully and frequently before their congregations. Brn. A. Smith, A. Bennett, D. Hascall, Bailey, Bright, D. Wayland, H. Davis, and several others spoke to this point. The necessity of a wider diffusion of missionary intelligence, by the Magazine, Macedonian, Baptist Register, and other papers, was strongly enforced; and the neglect of the ministry in this matter was not passed over, and we hope they were made to feel their obligations so strongly, that a new era will be seen in the diffusion of correct missionary intelligence.

MISSIONARY MEETING.

In the afternoon, the subject of missionary meetings and the necessity of their frequency, came up by an able report from Br. S. R. Shotwell. I have neither time nor room to even enumerate the speakers on this topic. They engrossed the time nearly till the adjournment. The report will be given hereafter. The meeting throughout was marked with delightful harmony, and sweet christian affection. Near the conclusion, Br. A. Bennett was called on to pray. His heart was full and overflowing, and he poured it out with melting confessions and fervent importunity, and the subduing power of God's spirit pervaded the house, and dissolved all into tenderness. The union hymn followed. Seldom has it been sung with stronger fraternal emotions. It gave a crowning testimony to the preciousness of the festival, and it is only to be regretted that any of our brethren lost the charming season. After a few appropriate remarks from the moderator, he pronounced the benediction, and we were adjourned sine die.

A missionary sermon was delivered in the evening by Pres. Wayland, before the Society of Inquiry in the chapel of the Institution.

Anniversary Week at Hamilton.

DR. WAYLAND'S SERMON.

Only a brief notice can be given at this time of the occurrences in the anniversary week. On Monday evening, Pres. Wayland, of Providence, delivered an interesting missionary discourse before the Society of Inquiry, in the chapel of the Seminary, from the passage, "Thrust in thy sickle, and reap, for the harvest of the earth is ripe." The condition of the world was presented before us, as at a peculiar and extraordinary crisis. The nations waiting to receive the gospel—every obstruction removed, and the Macedonian cry every where audible. The harvest of the earth was shown to be ripe, and the responsibility of the Christian church to thrust in the sickle, or to supply the laborers to do it, was sensibly felt. The sermon was a very able one, and this was shown clearly by the various extemporaneous illustrations in which the speaker indulged, that he spoke under the almost inspiring influence of the rich and melting season in the forest, the preceding day. I can't spend a moment to enlarge, but I am persuaded that many were made to feel that a great crisis in the world had indeed arrived. It was a rainy evening, but the assembly was very numerous.

PROF. MAGINNIS' SERMON.

On Tuesday, at 10 A. M., the twenty-fifth anniversary of the Education Society was held, and Prof. Maginnis interested us no less than we had been interested the evening preceding, with a

discourse on the connection of an educated ministry with the successful carrying out of the gospel commission, from the text, "Why stand ye here all the day idle?" He gave us some interesting facts in regard to the early steps taken by the denomination at the south and the north, and the progress of things to the origin of this institution—the first founders of which were D. Hascall, N. Kendrick, Joel Clark and Jonathan Olmsted. The touching allusions made to the last, now in heaven, his labors and gifts and prayers, affected every heart. Dr. Chaplin, a name dear in the remembrance of the denomination, was also mentioned with a warm and appropriate eulogy. The great subject of the sermon I shall leave to be read and enjoyed when it comes from the press, as it will, no doubt. It was too valuable to be laid away on the shelf.

THE EDUCATION SOCIETY REPORT.

Was presented in the afternoon by Dr. Kendrick, which showed the institution much embarrassed. \$15,000 of subscriptions still remain unpaid. The condition of things has been so repeatedly and recently laid before the readers of the Register, that nothing particularly new can be added. Only it is hoped that every church will make a contribution without further delay for its relief. Brethren, depend upon it, this thing must be done, or we shall be mortified and saddened by the neglect. After the reading of the report, its acceptance was moved by Br. Kincaid, one of its first graduates, and one of the first applicants for its benefits. His address was distinguished with his usual eloquence and interest. He showed us the necessities of the heathen world, and read extracts of letters from Mason and others, earnestly calling for more men. Dr. Backus of Auburn, followed with some striking and interesting remarks, after which the meeting adjourned. The new Board of officers are pretty much the same as last year. They will be given hereafter.

ALUMNI AND FRIENDS' SOCIETY.

Their anniversary was held in the evening. A resolution announcing the connection between the cause of education and that of missions, was offered by Br. Bright, who was followed by Prof. Eaton, both able brethren. Br. Love also gave a brief expose of the condition of Greece; and after a few other remarks, the meeting closed with the announcement of the commencement on the morrow—delightful meetings.

THE ANNUAL COMMENCEMENT.

Of the theological department of the Institution was held on Wednesday, 16th inst. The exercises opened at 10 A. M. Nothing farther can be given at this time, but the names and subjects of the graduates.

1. The relation of the Gospel minister to politics. A. Cornell, Ionia, Mich.
2. Incentives to faithfulness in the ministry. O. L. Crittenden, Lebanon.
3. Importance of a thorough knowledge of the Bible to the Christian minister. J. Elba Fuller, Forestville.
4. The influence of Christianity on man's social nature. John Fulton, Ellensburg.
5. Popery—an enemy to civil and religious liberty. Leland J. Huntley, Brandon, Vt.
6. Singleness of purpose, necessary to efficiency in the Ministry. J. N. Seeley, Wooster, Ohio.
7. Religious Insanity. J. W. Starkweather, Worcester.
8. Extemporaneous preaching. John Warren, Jr., Fishkill.
9. The Auto da Fe—a poem. S. Sandford Martin, Coleseville.
10. Elevated piety—its influence in the investigation of sacred truth. †Geo. C. Baldwin, Paterson, N. Y.
11. Criteria of successful preaching. †N. M. Perkins, New York City.

ADDRESS TO THE GRADUATING CLASS.

\* Excused. † Member of the Junior Theological class for the full course.

#### REVIVALS.

Seventy-four have been added to the church in Providence, Mo.

Quincy, Ill.—Fifty-five have been added to this church since the first of January.

NEW YORK CITY.—The number baptized during the last month, as reported at the Ministerial Conference, was 36.

WARNER, N. H.—We learn from a highly esteemed correspondent, that "a precious work of divine grace has been experienced since the last autumn in this place. From one to two hundred have been hopefully renewed in heart; many of whom have become connected with various evangelical denominations. Sixty-one have been added to the small Baptist church; fifty-three of the number by baptism. Others wait; and hundreds are yet unbelieving. Pray for their salvation to Christ's honor."

EAST WASHINGTON, N. H.—In a postscript of a letter from Rev. D. Gage, dated East Washington, N. H. June 13, we find the following gratifying intelligence:—"The Lord has been merciful to his people in this place. I have had the privilege of baptizing twelve during the last month, and we expect others will go forward soon. I hope we shall be remembered in your prayers."—Chr. Watchman.

To the Clear Creek church, Shelby co. Ky. twenty-two were recently added by baptism; and to the Union Ridge church, Oldham co., twenty-six.—Bap. Record.

ALLEGHENY, VENANGO CO. PA.—A letter from Br. John Hicks informs us that a meeting lately held with the Allegheny church, resulted under the blessing of God in the conversion of about 45 souls, fifteen of whom had been baptized at Allegheny, and five at Cherry Falls, a few miles distant.—Id.

Br. Garrett R. Patton, writes that a very interesting meeting was held with the Turkey Foot church, Somerset Co. Pa., commencing May 27. He was assisted by brother Wm. Wood and other preachers. Forty-eight converts were baptized and others are expected soon to unite with the church.

He also mentions that 42 were baptized at Big Crossings, Md., as the result of a meeting held by himself and Br. W. Wood.—Id.

From the Phil. Bap. Advocate.

#### Revival in Marion, Ala.

The colored portion of the Baptist church in Marion, have had a glorious outpouring of the Holy Spirit. The Alabama Baptist makes the following remarks in relation to it:

"Some months since, regular meetings were appointed, for the special benefit of the blacks, which have been continued every Sabbath evening until the present time. In some cases, the meetings have been conducted by the blacks exclusively. Generally, however, they have enjoyed the self-denying labors of the pastor, who has been signally blessed in the awakening and conversion of many souls.

"Last Sabbath, opportunity was given for any who wished to join the church, to render a reason for the hope that was within them, when a large number presented themselves. Many of the experiences were deeply affecting to the large number of white people as well as black who were assembled, and indicated a surprising knowledge of the glorious plan of salvation.

At the close of the meeting, twenty-eight were baptized—making fifty-two additions within about ten weeks, and several more are waiting to go forward.

In connection with the work of grace in this town, we are gratified in being able to state, that in Burke co., Ga., thirty-three were baptized at one time, about the first of July, and as many more were expected to go forward at the next meeting. In many other counties, the work is general, through the instrumentality of special effort."

#### Christian Secretary.

HARTFORD, AUGUST 25, 1843.

#### Conn. Education Society.

An adjourned meeting of the Conn. Bap. Ed. Society was held in Suffield, on Tuesday afternoon the 8th inst. A valuable and most instructive discourse was delivered by the President, Rev. Ira R. Steward of Groton, from the words, "A good minister of Jesus Christ." We took full notes, and had intended to furnish an abstract of this rich discourse for the Secretary; but upon reflection, have thought that our brother might not thank us for making so free a use of sentiments which we trust will be presented to many of our churches, ere long, in a more effective manner than we can present them in the columns of a newspaper. We mean by this, that agreeable to a vote of the Society, we are encouraged to hope that our beloved brethren Steward and Ives will visit several of the churches in each section of the State, during the ensuing Autumn, and present the claims of the Education cause to our brethren.

We know of no one distinct branch of Christian action upon which the Baptists of Connecticut need so much to be aroused at this time, as the education of young men preparing for the ministry; and we believe we express the sentiments of the entire denomination in the State when we say that the Society could not have made a more fortunate selection of brethren to visit the churches. According to the resolution passed, they are to have their pulpits supplied, either by exchange, or otherwise, and their expenses paid, while laboring for the Society. We trust our brethren in the ministry will cheerfully fall in with the arrangement.

It will be remembered that, according to the plan of action adopted at the Convention, the Education cause will occupy the attention of our churches during the 2d quarter of the Conventional year, (Oct. Nov. and Dec.) Will not every church resolve to do something?

We would suggest that our ministering brethren may be able, at the meetings of the Associations, to make arrangements with brethren Steward and Ives, so as to secure their services with their respective churches on some suitable occasion. Brethren, let us try and do something more effectually for this cause than has hitherto been done. It would astonish any one to know how many young men in our churches are at this moment impressed with a conviction of duty in reference to the ministry. But they are unable to prepare for that work. Our Society is unable to assist them; the churches will not accept of them as preachers without some preparation; and what shall they do? "How can they preach except they be sent?" We have more to say on this subject, and will take it up in due time.

#### Domestic Missions.

Brethren, have you noticed how much has been paid into the Treasury for the ensuing year to assist the feeble churches in this State? Less than \$250. We understand that applications for aid from more than a dozen churches were presented at the late meeting of the Board in Suffield. Some of them are of a most pressing nature. Do you remember that nearly every church assisted by the Convention last year enjoyed a precious revival of religion? Not less than 250 additions by baptism, so says the Secretary's Report. Shall not churches thus favored with the smiles of Heaven enjoy the means of grace?

The present quarter (July, Aug. and Sept.) is the period named by the Convention for an annual effort for Home and Domestic Missions. Some of our churches have probably made an effort for the Home Mission cause this season. Very well. But have they done anything for Domestic Missions? "Domestic means home, and home's own neighborhood," says Bro. Parker's Report at the Convention. Brethren, let not our own State be forgotten. Will not every church begin now? Take a collection (by subscription) for Domestic Missions, (or for Home and Domestic when the former has not already been attended to,) and forward the same to the Treasurer without delay. Several applications from feeble churches cannot be met unless there is an increase of funds. "He that giveth to the poor, lendeth to the Lord."

[Correspondence of the Secretary.]

#### Commencement at Yale College.

MR. EDITOR.—The exercises of the Alumni of the College, of the Phi Beta Kappa Society, and of the Theological and Academic departments of this venerable and flourishing Institution, took place on Wednesday and Thursday of last week. The Alumni of the College met in the Cabinet Lecture Room on Wednesday morning, at 9 1/2 o'clock. Judge Daggett of this city presided. The meeting was a large one, and the exercises were of a very interesting character. But as a more particular account of this meeting will be furnished by another correspondent, I shall say no more about it at present.

From the Cabinet the Alumni proceeded, in the order of their graduation, at 11 o'clock, to the North church, to listen to an address from the Rev. Dr. Bushnell, of Hartford. I do not know how to describe this address better than to say, it was one of the greatest efforts of this great man. His object was to show the advancement from the physical to the moral. It was highly metaphysical, and adapted only to minds of considerable cultivation. If the speaker

indulges a similar habit in his ordinary sermons, I think some one, whom he might respect, would confer an obvious favor on him and on the cause of religion, by advising him to "shoot lower." I suppose the address will be published, and the curious will have an opportunity of examining the production for themselves.

Next in order came the Inaugural Address of Professor Salisbury, who has recently been elected to the Professorship of the Arabic and Sanscrit Languages. The address was prepared with much care, and was calculated to make an impression on the minds of many, that a knowledge of these languages may greatly subserve the cause of truth and religion. The Professor evinces a good deal of enthusiasm in those branches of literature to which he says he has consecrated his life. I may be mistaken, but I cannot but believe that a knowledge of these languages would be of comparatively little use to any except those who may have to do with missionary labors in those countries, and that then that knowledge would be acquired with greater facility, and more thoroughness, on the ground, than in our colleges in this country or in Europe. The Prof. gave some reasons why he thought differently from this, but these reasons did not satisfy my mind that his opinion is correct.

Immediately after the close of the address by Prof. S., the exercises of the graduating class in the Theological department of the College were performed. Both the address and these performances took place in the Centre church on Wednesday afternoon. The speaking by the class was very good—rather above the performances of this department during several preceding years. The high professions of Churchmen received due attention in some of the speeches, as also the Methodist notions of *graciosa* ability, &c.; but the Baptists passed unrebuked on this occasion. Quere. Do any of our Congregational brethren begin to feel that the popish practice of infant sprinkling has had any influence in making several of their sons Papists? In the present controversy it is certainly a matter of great importance to know how far an unscriptural practice, on their part, may carry their children on the road to Rome!

The number of the Theological graduates this year was 28. I refer you to the "Order of Exercises" herewith transmitted, for information respecting the topics discussed by the various speakers, and other matters relating to these exercises.

SACRED MUSIC.

1. "Mental Inertness one of the chief causes of Formalism," by Samuel G. Coe, Greenwich, Conn.
2. "The Relation of the Ministry to Political Affairs," by Edward S. Dwight, New Haven, Conn.
3. "Religious Utilitarianism," by Nathaniel H. Eggleston, Hartford, Conn.
4. "Objections to the Doctrines of Grace," by Theodore A. Leete, Guilford, Conn.

SACRED MUSIC.

1. "Connection between Religion and Civil Government," by Lavalette Perrin, East Windsor Hill, Conn.
2. "Duty of Christians under the delay of the World's Conversion," by George Thacher, Hartford, Conn.
3. "Preaching in an Unknown Tongue," by Edwin Seward, Guilford, Conn.

On Wednesday evening the Phi Beta Kappa Society held their anniversary in the North church. The exercises were addressed by the Rev. Dr. Sprague of Albany, whose address was a masterly production. His object was to exhibit "the responsibilities, temptations, and rewards of highly educated men." The arrangement was lucid and happy; the thoughts well conceived, and elegantly expressed; and the delivery captivating and impressive. On the whole, it has rarely fallen to our lot to listen to a more finished address, or one more appropriate to the occasion. A copy will undoubtedly be furnished the Society for publication. We shall be happy to go over the address more when it is published.

COMMENCEMENT DAY.

The exercises of Commencement proper came off on Thursday. The procession was formed in the College yard at 8 1/2 o'clock, A. M., and proceeded to the Centre church in the usual order. By a new arrangement, the ladies alone (except the gentlemen of the choir) occupied the galleries of the church. No gentlemen were allowed to occupy any part of the room appropriated to the ladies—not even to enter the galleries at all. Nor were ladies admitted in any part of the house below. The arrangement was adopted in order the more effectually to preserve the church, which has lately undergone valuable repairs, from injury, or abuse; and also for the purpose of securing better order in the assembly. The plan worked admirably, and I would most earnestly recommend other colleges to follow the example. I never saw so little confusion or disorder on any similar occasion before. I have only time to say of the performances, that most of them were very creditable to the occasion, and to the graduates. For further information respecting them, I refer you to the order of exercises herewith transmitted. The number of the graduating class was 95. The degree of A. M. was conferred on 39 in course.

ORDER OF EXERCISES.—FORENOON.

1. Sacred Music. 2. Prayer by the President. 3. Salutatory Oration in Latin, by Lewis Raymond Hurlbut, Wilton, Ct. 4. Oration, "The Culture of the Imagination and Feelings as aids to Expression," by Burritt Augustus Smith, Oxford, Ct. 5. Dissertation, "The Scholar as Guardian of Truth," by Frederick Manson, Bethel, Me. 6. Instrumental Music. 7. Oration, "A Country's Glory," by William Jeap Jennings, Green's Farms, Ct. 8. Oration, "The three steps in the Progress of Human Improvement," by Anthony Q. Keasbey, Salem, N. Y. 9. Oration, "Superstition, its Evils and Remedies," by John Avery, Preston, Ct. 10. Dissertation, "National Music expressive of National Character," by Geo. A. Meech, Norwich, Ct. 11. Instrumental Music. 12. Poem, "Palestine," by Cyrus Huntington, Peekskill, N. Y. 13. Forensic, by Hallam Eldredge, Binghamton, N. Y. 14. Dissertation, "Man of Thought," by Wm. W. Auerbury, N. Y. 15. Music. 16. Oration, "A Nation's Wealth is its distinguished Few," by Wyllis Atwater, R. Robinson, 17. Dissertation, "Hildebrand," by Lucius F. Professor, by Charles Cramer, Waterford, N. Y. 18. Dissertation, "The Spirit of Human Philosophy," by Samuel M. Parsons, Brooklyn, N. Y. 19. Instrumental Music. 20. Oration, "Hope for the Indian," by Edward Ellis, N. Y. 21. Poem, "Drama of Music," by Isaac M. Ely, Rochester, N. Y. 22. Oration, "Monumental History," by Samuel W. Strong, Fayetteville, N. Y. 23. Dissertation, "Influence of Physical Causes in the Formation of Character," by Robert A. Stanton, Norwich, 24. Oration, "The Saxon Race," by Douglas K. Turner, Hartford. 25. Instrumental Music. 26. Oration, "American Civilization," by David Adams, Jr., Rochester, N. Y. 27. Dissertation, "John Adams," by Charles Jones, Wilton. 28. Dissertation, "Myicism of the Middle Ages," by Joseph S. Hubbard, New Haven. 29. Oration, "Sympathy with the Oppressed," by George A. Bryan, Waterbury. 30. Sacred Music.

AFTERNOON.

1. Instrumental Music. 2. Philosophical Oration, "Philosophy of the Present and Past," by John J. Brandegee, N. London. 3. Dissertation, "Common Sense," by Robert Aikman, New York. 4. Dissertation, "God in History," by Josiah T. King, Abington, Ma. 5. Instrumental Music. 6. Oration, "On the supposed decline of the Imagination with the Advancement of Society," by Wm. H. Goodrich, New Haven. 7. Oration, "Old age of the Scholar," by Edward W. Gilman, Norwich. 8. Dissertation, "Conversionism," by D. W. Havens, Norwich. 9. Vocal Music. 10. Oration, "Fiction and Philosophy," by F. Taylor, Westport. 11. Dissertation, "The Responsibilities of Educated Men in our Country," by Edward W. Robbins, Berlin. 12. Poem, "Our Memories," by John F. Nourse, Beverly, Mass.

13. Instrumental Music. 14. Commencement of the Commencement, with the Yale New Haven, 15. Do. President. 17. Sacred Music.

In conclusion, I will bring all the exercises of the Commencement to a close, by saying that it was a most interesting and profitable season, and that it was a great advantage to this city is the very best that could be taken into the account of a religious distinction, well fitted with a residence.

Ma. Editor.—I suppose general account of the Commencement of the College, on Wednesday, at the Centre Church. The address was more than 300 of them. The venerable David the chair.

A statement of deaths of the Alumni, prepared by Prof. Kingsley, was then presented. In this statement it was living, was believed to be a Baptist clergyman, of now aged about 85 years. Little remarkable, that the Yale should be a Baptist. I am exceedingly few of our den, those ancient times. It was the first Baptist who made respectful mention of the marks of gentlemen Alumni.

Judge H. F. Cone of Georgia, his first visit to "Alma Mater" a century ago. The gentleman's responsibilities were thrown upon him. Here was a never shone upon before, of internal government, unless. Of how vast consequences of this country, scattered all over the globe, should be every one to advance the intelligence of the community. Knowledge is diffused throughout our country. A Yale had always trained, dignified, and happy he was, for they were his mother. The speaker's rhetoric, happily combining his feeling.

Remarks were also made on Baldwin's city, of the Bacon of Ulster, and others. Judge Baldwin spoke of the British during the Revolution. England perseverance, broken up; but was taught, ions, viz., one in Farmington, in Glensburgh. To this last Judge Bacon of Ulster returned nine years to pay homage. Of the remarks of this gentleman, but only remark, that he was and, greatly moved in his very much more those of his Prof. Siliman said, that of the Board of Instruction, approbation of their conduct could so cheer and encourage the testimony of the returned lessons of wisdom and virtue.

The interesting and touching "Hymn to Alma Mater," in which nearly all the Alumni "in the spirit."—I give you

From many a distant  
Thrice-loved land  
To view  
From many a river  
From many a mountain  
From the dark  
Rolled  
The two last stanzas:—  
Mother of many  
Mother of noble  
Wanderer of the  
Still may we, strive  
Thy calm voice  
And co  
But thou—our  
Kindly reproach  
Thou  
Wisdom is ever  
Still grow thou  
When we are  
Are col  
Of the other Commencement  
will only say, that their general  
high degree of excellence—  
think, even for old Yale.

[Correspondence of the Secretary.]

#### Anniversaries.

MR. EDITOR.—The Anniversary of the Theological Institution have just given you a brief account of the exercises commenced on Monday, by an address before the society. The address was delivered, pastor of a Congregational Church. He is somewhat of a geocentric. But there is a shrewd shows him to be a man of clear

His style and manner of delivery and though in some respects he those ordinarily delivered on a whole, one of the most pithy, All pronounced it a first rate, mirably adapted to those for whom Tuesday evening was the Inquiry connected with the Institution was delivered by the Rochester, N. Y. The reputation



13. Instrumental music. 14. Oration, 'Moral Excellence essential to the Complete Development of the Intellectual Powers,' with the Valedictory Address, by Gordon Hall, New Haven, 15. Degrees conferred. 16. Prayer by the President. 17. Sacred music.

In conclusion, I will just say, that nothing occurred during all the exercises of this occasion, to render the recollection of it unpleasant. On the contrary, it was an intellectual feast which will be remembered with delight for many years to come. The weather throughout has been very fine, and our city, always so beautiful, never appeared to better advantage. How can any help seeing that this city is the very Eden of America? And when we take into the account our literary privileges, and our religious distinction, we are ourselves, at any rate, quite satisfied with a residence in the city of elms.

Yours, &c. C.

New Haven, Aug. 18, 1843.

MR. EDITOR.—I suppose you are to be furnished with a general account of the Commencement just passed here, by a hand from which you have repeatedly received the like favor; yet so much was I interested with one particular part, and that a sort of preliminary, that I am tempted to give you a passing paragraph in regard to that part, myself.

I refer to the meeting of the Alumni (former graduates) of the College, on Wednesday morning, in the Mineralogical Cabinet. The attendance of the Alumni was large, more than 300 of them present.

The venerable David Daggett of this city, was called to the chair.

A statement of deaths and other alterations in the corps of the Alumni, prepared apparently with much care, by Prof. Kingsley, was then read.

In this statement it was said that the oldest graduate now living, was believed to be, the Rev. Elisha Scott Williams, a Baptist clergyman, of Beverly, Mass., of class 1775, and now aged about 85 years. It could but strike me as a little remarkable, that the oldest living graduate of ancient Yale should be a Baptist, especially considering how exceedingly few of our denomination shared her honors in those ancient times. It is very probable that Mr. Williams was the first Baptist who graduated at Yale. The record made respectful mention of our venerated father Williams.

The most interesting part by far, however, was the remarks of gentlemen Alumni of different ages and classes.

Judge H. F. Cone of Georgia, of class 1818, said this was his first visit to "Alma Mater" since he left one quarter of a century ago. The gentleman went on to speak of the vast responsibilities thrown upon "educated mind" in this country. Here was a Republic of such extent as the sun never shone upon before, powerless almost as to the means of internal government, unless her people governed them. Of how vast consequence that the educated men of this country, scattered as they are among the mass of the people, should by every means in their power, endeavor to advance the intelligence, and improve the morals of the community. Knowledge and virtue must be extensive. It diffused throughout our country, or our glorious Republic proves a most disastrous failure.

Yale had always trained her sons to such views and obligations, and happy he was to believe that the great majority of them served not from the faith of their nursing mother. The speaker's remarks were eloquent and pathetic, happily combining Northern intellect with Southern feeling.

Remarks were also made by the venerable Judge Simeon Baldwin of this city, of class 1781, Prof. Silliman, Judge Bacon of Utica, and others.

Judge Baldwin spoke of the breaking up of College by the British during the Revolutionary War. True to New England perseverance, however, College would not stay broken up; but was taught in the interior, in three divisions, viz., one in Farmington, one in Wethersfield, and one in Glastenbury. To this latter division Judge B. belonged.

Judge Bacon of Utica returned after an absence of forty-nine years to pay homage to his venerated Alma Mater. Of the remarks of this gentleman I will attempt no abstract, but only remark, that he was truly the "old man eloquent," and greatly moved in his own feelings, he failed not to very much move those of his auditors.

Prof. Silliman said, that for himself and his colleagues of the Board of Instruction, he could say, that next to the approbation of their consciences and their God, nothing could so cheer and encourage them in their toils, as to hear the testimony of the returned sons of College in favor of the lessons of wisdom and virtue taught them within those walls.

The interesting and touching exercises closed by singing a "Hymn to Alma Mater," composed by Geo. H. Colton, in which nearly all the Alumni seemed to join—and that "in the spirit."—I give you three stanzas of the hymn.

From many a distant home,  
Thrice-loved! to thee we come,  
To view thee o'er:  
From many a river wide,  
From many a mountain side,  
From the dark ocean-side,  
Rolled on the shore.

The two last stanzas:—  
Mother of many arts!  
Mother of noble hearts!  
Where'er we go,  
Wandering the world's dark sphere,  
Still may we, struggling, hear  
Thy calm voice in our ear,  
And counsel low.  
But thou—our prayer for thee  
Kindleth to prophesy—  
Thou shalt not fade!  
Wisdom is ever young!  
Still grow thou green and strong,  
When we the clouds among  
Are coldly laid!

Of the other Commencement exercises of the two days I will only say, that their general character was that of a high degree of excellence—more so than usual, I should think, even for old Yale.

Yours, S.

[Correspondence of the Secretary.]

Anniversaries at Newton, Mass.

MR. EDITOR.—The Anniversary services of the Newton Theological Institution have just now closed, and I hasten to give you a brief account of them.

The exercises commenced on Tuesday, P. M., at 3 o'clock, by an address before the "Knowles' Rhetorical Society." The address was delivered by the Rev. Mr. Withington, pastor of a Congregational church in Newbury, Mass. He is somewhat of a genius, and withal rather eccentric. But there is a shrewdness in his remarks, which shows him to be a man of close observation and thought. His style and manner of delivery are peculiarly his own, and though in some respects his address was different from those ordinarily delivered on such occasions, it was, on the whole, one of the most pithy, racy things I ever heard. All pronounced it a first rate address, well-timed, and admirably adapted to those for whom it was prepared.

Tuesday evening was the anniversary of the Society of Inquiry connected with the Institution. The annual address was delivered by the Rev. Phares Church of Rochester, N. Y. The reputation of Mr. Church as a

writer, encouraged the friends to expect much from him. He announced as his subject, "The Mind's Voluntariness," and went into a discussion respecting the nature or design of the Will as a distinct faculty. 2. The object of its training. 3. The best method of training it.

The speaker made great effort to simplify this knotty subject, but after all, I suspect the people were not much wiser for the discussion. It struck me, that some other subject would have been much more appropriate and useful. We all hoped that he would select some theme which would impress deeply upon the minds of those composing that Society for Missionary Inquiry, their obligation to a heathen world. But still, the address, although I have but little fellowship for the philosophy it vindicated, evinced talent in its author. Mr. Church certainly has power, both as a speaker, and writer.

On Wednesday, were the exercises of the graduating class. Owing to several causes, the class this year was smaller than usual. The following is the order of exercises on the occasion:

ANTHEM.—PRAYER.

ESSAYS, BY THE SENIOR CLASS.

1. Causes of the Reaction in favor of Popery after the Reformation. STEPHEN H. MIRICK, Salem.

2. Professional Influence of the Ministry on Personal Character. OLIVER FISKE, Lowell.

3. The Sermons of President Edwards.

EPIPHANY A. MARSHALL, Easton, Ga.

HYMN.

4. The Government of God not dependent on Contingencies. ABRAHAM H. GRANGER, Suffolk, Conn.

5. Acquaintance with Secular Oratory useful to the Preacher. SILAS LIVERMORE, Worcester.

6. Use of the Imagination in the Interpretation of Scripture. GEORGE W. SAMSON, Worcester.

PRESENTING OF CERTIFICATES.

PRAYER.—HYMN.—BENEDICTION.

The speakers did great credit to themselves and the Institution. Some of them are men of decided talent, and in my opinion will be at a future time, possessed of great influence in the denomination.—Perhaps the Newton Institution was never more prosperous than at present. Its Faculty is composed of able men, and we cannot but hope that the number of students will be greatly increased, and the churches in New England come up nobly to its support. It is deserving the confidence of the denomination, and may be made more extensively useful than it now is.

Aug. 17, 1843. Yours, truly, W. H.

MANUFACTURED WINE.—The process of making wine, so called, from poisonous drugs has become so common of late in England, that foreign papers mention the fact, that various denominations of Christians are making great efforts to procure the fruit of the vine for the communion, as free from adulteration and alcoholic poison, as possible. At a large meeting recently held in London, at which Earl Stanhope presided, relative to the use of poisonous drugs in the manufacture of wine, and malt liquor, it was ascertained that one druggist alone sold 2500 bags of *coccus indicus*, in a single year to the brewers, while not a bag of that pernicious drug, during several years, had passed through the Custom House under that name.

The traffic in manufactured wine is carried on to an enormous extent in this country. We remember having heard it stated by a person who had taken pains to ascertain the fact, that there was more "Madeira Wine" sold in the city of Philadelphia alone, than was made in Madeira. Hundreds of hogheads of this vile compound have been manufactured in this city. Cider, logwood and *coccus indicus*, we believe, constitute some of the essential ingredients for the manufacture of good wine, and so common has this article become, that we think we speak with safety when we say, that at least three-fourths of all the wine sold in the United States, is spurious. We leave it for the wine drinker to decide whether he will continue the practice.

REV. EZRA STYLES ELY, D. D.—We have seen flying paragraphs in the secular, and also in the Universalist papers, stating that this gentleman had renounced his belief in the doctrine of endless punishment. We are not prepared to credit this report until we see it announced in some more official form. Admitting it to be true, however, and it only proves that Dr. Ely—not truth—has changed.

REVIVAL IN PLYMOUTH, MASS.—About one hundred persons have been converted in this ancient town, most of them since April last. The Baptist church has received 41 by baptism.

"Dashes at Life with a free Pencil," is said to be the title of a new work in press in London, by N. P. Willis.

ERRATA.—The following typographical errors have been pointed out to us with a request that we should correct them. In the communication headed "Jesus College," for Sorbonne at Tavis, read Sorbonne at Paris. For Ignatius Loyola, read Loyola.

A NEW TERM.—A writer in the Protestant Churchman styles Puseyism, "Varioloid Romanism," a term which expresses the idea precisely.

### Selected Summary.

#### Fatal Railroad Accident.

The Herald of yesterday has the following account of a deplorable accident on the Somerville, New Jersey, Railroad:

"A mechanic named Staats, and who resided in Boundbrook, N. J., while riding in the cars near Plainfield, on Saturday morning, was instantly killed by the rail running up through the bottom of the car, and thus piercing his throat, coming out of the back of the neck. The conductor, who was sitting beside the unfortunate young man at the time, sprang out of the way unharmed. The rails on this road are flat, and should be fastened down similar to the Philadelphia road, by iron fastenings, instead of spikes. Had this been the case, the accident could not have occurred."

This calamity argues defect in the construction or carelessness in the management of the Road. Have they any Grand Juries in New Jersey?

Further.—We are assured that this first accident, dangerous life, which has occurred on this Railroad during the five years it has been in operation; that there was no want of care on the part of the conductor of the train, (no one can believe there was,) and that the most scrupulous care will be taken hereafter to guard against such accidents. This is good as far as it goes; but we still believe such an accident ought never to occur on a Railroad, and might be avoided.—N. Y. Trib.

The drought is very severe in Chautauque Co., N. Y., especially on Lake Erie.

Six bales of new cotton from Rodney, Miss., reached N. Orleans on the 10th.

Lewis Wernag, a famous architect and builder, recently died at Harper's Ferry, Va.

A man and woman ran away from their much better halves respectively, at Toronto last week, taking a large share of the woman's husband's valuables with them. Capt. Twoxy, of the Steamboat America, being informed of the fact, nobly put back, and landed the woman in Canada again. Uncle Sam has taken possession of the goods, and will restore them to the rightful owners.

FROM VERA CRUZ.—By the brig Emily, we have advice from Vera Cruz considerably later than our former accounts. We are informed that the inhabitants of Vera Cruz have been expressing their thanks to God on account of the yellow fever having at last entirely disappeared from that long afflicted city. A general thanksgiving day was held throughout the city and country.

The steamers Guadalupe and Regenerador had returned from Laguna, for the ostensible purpose of transporting to that place more of the Mexican troops. It was not, however, supposed that any more would be taken there on account of the yellow fever prevailing there to a great extent among the troops already there.

Business was reviving considerably at Vera Cruz, and a general confidence was entertained from the good health of the city enjoys after being so long afflicted with the worst of epidemics.

THE PHENIX BANK TRIAL.—The trial of Messrs. Wyman and Brown, at Charleston, for embezzlement and larceny of the funds of the Phoenix Bank at Boston, which had been in progress nearly two weeks, was brought to a close on Thursday evening, when the jury, after being out for 11 1/2 A. M. to 6 1/2 P. M. brought in a verdict of "Not Guilty" as to Brown, but with a non-agreement as to Wyman. The papers were then taken from the jury, and they were discharged. It is understood, says the Post, that they stood seven for conviction to five for acquittal. [Sunday Bulletin.]

The further hearing of the case has been postponed to the October term of the Court, to be held at Lowell, Mr. Wyman in the mean time being put under bail as heretofore. The trial of Skinner also will be postponed till a result be had in the other case, as the necessary cannot be tried till a conviction is had of the principal.

SLAUGHTER.—By a private letter from Centerville, Bibb county, we have received intelligence of a rencontre between Ezekiel Henry and Crockett G. Davis, in which the latter received nine stabs with a knife. On Wednesday, Davis was still alive, but there was little hopes of his recovery. Davis and Henry were cousins, and the difficulty between them grew out of the active part which Davis took against Henry in the election. Henry has made his escape, and great efforts are being made to apprehend him.—Wetumpka (Ala.) Times, 11th.

A man named Alexander McDonald, by trade a blacksmith, was arrested at Poughkeepsie on the 12th inst., and on the 14th tried, convicted and sentenced to the County Jail for ninety days, for committing assaults of a gross character on females in the public street.

CANADA.—The Parliament is called "for the despatch of business" on the 28th of September, to assemble at Kingston.

WHEAT.—The Centerville Times says: "Our farmers who have out their wheat, say that the grain is very plump, but that the straw yields a light crop. An average crop of wheat has not been raised on the Eastern Shore, that is certain."

FATAL ACCIDENT ON THE ERIE RAIL ROAD AND AFFECTING SCENE.—The freight train of cars which started from Middletown on Tuesday afternoon at 2 o'clock, after proceeding about three miles to the Hampton Bridge, the last car of the train ran off the track and was precipitated some fifty feet where it was dashed to atoms on the rocks. The bridge had no planks upon it. There was one passenger in the car, a Mr. Fitzsimmons, a very respectable man with a family residing at Goshen. He survived the accident, in great agony, for three hours. A gentleman who was present describes the scene which took place in the rude Irish cabin, whither Fitzsimmons was carried, as being deeply affecting. His daughter, quite a young girl, was present, and after her father had ceased to breathe, she attempted in the absence of a priest to read the service from the Catholic Prayer-book, (none of the inmates of the family knowing how to read), but her feelings so overcame her that she was unable to proceed, and requested the gentleman in the car, a Mr. Fitzsimmons, a very respectable man with a family residing at Goshen. He survived the accident, in great agony, for three hours. A gentleman who was present describes the scene which took place in the rude Irish cabin, whither Fitzsimmons was carried, as being deeply affecting. 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## Poetry.

## Heavenly Rest.

Rev. iv. 9.

"Man in the morning to his work goes forth,  
And rests at even;  
Christian, remember, labor is for earth,  
Repose in Heaven.

Who now sows precious seed, though it may be  
Too oft with weeping,  
Shall, if he patiently await it, see  
A joyous reaping.

Fruit shall be gathered, whose abundant store  
Shall never perish;  
But blissful love, where weeping shall be o'er,  
For ever cherish.

Then scatter freely, nor withhold thy hand  
Till close of even;  
Earth is the place of toil—the better land  
Of rest is heaven."

From the Christian World.

## The Verdict.

A cry was heard in heaven,  
A groan from the oppressed;  
A sufferer asked admission there,  
His birth-right to attest.

He told a tale of woe,  
Which made the angels weep;  
And as he spoke the oppressors wrong,  
His agony, how deep!

He asked for some redress  
In heaven's high court above;  
And craved to know if every soul  
Might share its Maker's love?

With burning tears, away from earth  
He sped his upward flight;  
But soon illumed with joyous smiles,  
Returned, in radiance bright.

But mark the verdict back he bore,  
His heavenly claim to show;  
"T was written in one flaming line,  
"MAN, LET THY BROTHER GO!"

## Miscellaneous.

## The West India Peasantry.

The results of emancipation in the West India Islands, to those persons who are not influenced by the moral bearings of the subject, must be the most powerful of all arguments against the continuance of slavery in the United States. We have frequently published letters and fragments of correspondence from persons visiting those islands, and have observed with great pleasure the agreement of their testimony. One of the most interesting communications we have seen appeared in the last number of the Massachusetts Spy, written by one who used to think the slaves must be educated before they could be safely emancipated. After referring to the happy state of things in various other places, he proceeds to notice Antigua and Dominica as follows:—*Reflector.*

"In Antigua, we found the general condition of things bearing a desirable aspect. Property was rising in value—the planters satisfied—the laborers mostly employed, and the crops promising. Partaking for a few days of the hospitality of one of the largest proprietors of the island, I was delighted at the scenery around me, when viewed from an upper chamber where I lodged, and I was forcibly struck with the flourishing condition of the country. I remarked in my journal as follows: 'If I cast my eyes from either of these windows, I behold a number of estates, with their beautiful mansions, their sugar-houses, wind-mills, boiling and trash houses, villages of negro huts, and well cultivated fields of sugar cane and rich pasture grounds. I see companies of people, here or there planting, or cutting up the cane—yonder large herds of cattle with one or more caretakers to each collection; the whole stretch of my eye telling very plainly that the proprietors are receiving a bountiful harvest from free labor. Delightful thought! to reflect that slavery no longer exists here! O, my country, when wilt thou also see that thy INTEREST, to say nothing about the principle, is clearly to let the oppressed go free.'

"We had a fair opportunity while at Dominica, of becoming well acquainted with the people, in both their social and civil condition, since emancipation. One of the most influential and wealthy proprietors and attorneys of the island, assured us that the laborers were working well on his estates at job work, which they had lately adopted; and the system of free labor is the best—an acknowledgment which was confirmed by every proprietor on the island. I find in my journal the following remarks: 'We have not only been delighted, but often surprised, to find things so comfortably progressing. When we look back only a few years, to the time of servitude, to the lash, and to the dungeon, it is almost too much for our belief, to see what we see and hear. The contrast, says an intelligent colored person sitting beside me, is as day-light to darkness.'

"Among other subjects relating to the state of the peasantry, it was mentioned to us, as having a favorable bearing on general society, that the free negroes, previous to emancipation, from motives of pride, refused to work with the slaves. Now, however, when all are free, this objection falls to the ground, and thus a spirit of sympathy and confidence is matured between large classes of brethren, which otherwise would have been stifled and unknown.

"I could furnish much more evidence of a similar character from my notes, of the prosperity and desirable condition of things in the British West India Islands, and of the happiness and improvement, since emancipation, in moral and general propriety of conduct. It has given me much satisfaction to be able to add my testimony to the above strong assertion. I can further state, that in our travels in the British Islands, and some of our journeys were in the interior, and over solitary, mountainous, and unfrequented paths—we did not, at any time, entertain the least fear of any personal injury or annoyance from the numerous colored population. Our minds were not only easy in these respects,

but we frequently had bestowed upon us acts of kindness and timely help from the peasantry as we passed along—receiving ready and efficient aid in passing difficult roads—gifts of fruit and refreshments of different kinds, with the refusal in some instances of any remuneration, they replying, 'Thanks better than money!'

"Before my visit to the West Indies, I was inclined to the opinion, that it would be inexpedient, as well as a disadvantage to the colored people themselves, to have them freed from slavery without previous training and education. The results of my observations there, have convinced me that there is not so much danger and impolicy as I had entertained, in the immediate and unconditional freedom of the slaves of our own country; for I believe acts of justice will produce justice—like is apt to follow like—the laborers would generally, as in Jamaica, remain on the properties on which they have been brought up; for it is well known, that attachments to home-scenes and local sympathies, are natural and strong in them, and the love of wages would act as a certain incentive to industry—moral and religious instruction would be general, and accomplish much good—the happiness and prosperity of both the white and colored population would be greatly promoted—the existing prejudice against color would be softened, or become extinct—and the state of general society would become more prosperous, more secure, more moral, and more elevated."

## Noah's Ark.

Infidels suppose that the account given by the sacred historian of Noah's Ark—its dimensions, and the use for which it was intended—inconsistent with strict truth and reason; hence it at once becomes a fertile source for fun-making, and a rich subject on which to lavish profane jokes. It is supposed that it would have been absolutely impossible for the ark to have contained the number of animals commanded to be taken, together with the necessary food to sustain life till the waters had subsided, and vegetation had again made its appearance on the earth. But if we mistake not, it will be found on examination that no difficulty presents itself, and that the veracity of the historian is most easily and triumphantly vindicated.—*N. H. Bap. Reg.*

The dimensions of the ark are stated to be in length 300 cubits, or more than 574 feet; in breadth 50 cubits, or 90 feet and over; its height 30 cubits, or more than 54 feet, and its solid contents 2,740,722 solid feet, sufficient for the carrying of 81,062 tons; or as much as 33 first rate men of war, capable of carrying more than 30,000 men, 2000 cannons, and military stores and provisions to last more than eight months! Who will say now, that Noah's Ark was not large enough to contain eight persons and 250 pairs of four-footed beasts? the number to which, according to Buffon, all varieties and distinct tribes may be reduced.

## The Degrading habit of Swearing.

It is not easy to perceive what honor or credit is connected with swearing. Does any man receive promotion because he is a notable blusterer? Or does any man advance to dignity because he is expert at profane swearing? No! Low must be the character which such impudence will not degrade. Inexcusable, therefore, must be the practice which has neither reason nor passion to support it. The drunkard has his cups; the lecher his mistress, the satirist his revenge; the ambitious man his preferments; the miser his gold, but the common swearer has nothing; he is a fool at large; sells his soul for nought; and *drudges continually at the service of the devil gratis.* Swearing is void of all plea. It is not the native offspring of the soul, nor interwoven with the texture of the body, nor anyhow allied to our frame:—For as a great man (Tillotson) expresses it, "though some men pour out oaths as if it was natural, yet no man was ever born of a swearing constitution. And it is the custom, a low and paltry custom, picked up by low and paltry spirits, who have no sense of honor, no regard to decency; but are forced to substitute some rapsody of nonsense to supply the vacancy of good sense. Hence the silence of those that adopt it.—*Dr. Lamont.*

## Address of the Bum-sellers.

The following is part of an address to the public, sent forth by the taverners, grocers, tipplers, &c., of Berkshire county, who recently met in Convention, at Stockbridge. For a copy of the Address, we are indebted to the Berkshire Washingtonian, edited by that faithful laborer in the cause, T. D. Bonner. We cannot spare space for the entire address, but the extract, we are sure, will prove a rich treat to our readers. It seems, from the language they use, that the Washingtonians of that county go with the earlier friends of the cause, in their efforts to prohibit the traffic. If the same course was adopted by the Washingtonians in all our counties, the bloody traffic in broken hearts and crushed hopes would come to an end before the year 1844. But hear the lamentations of those sorely afflicted friends of temperance:

"We regret that the Washingtonians have behaved thus. We regret that their doings should retard (as we sincerely believe they will), instead of advancing the march of temperance. By calling to their aid the legal powers of coercion, they have shown the muffled foot. They have shown their determination that their cause should no longer stand on its merits, but that it should rest in the arms of the civil law. In this, they will soon find their error. Public opinion will ere long convince them that they have made a fatal mistake. The petitioners and County Commissioners, by the course they pursued, could not have injured the cause of temperance more, had they established a groggery at every road's crossing throughout the country; for the disgust which such would create, would, doubtless, have made all drinkers ashamed of the practice.

The petitioners, or at least some of them who profess to be the knowing ones, before they sent their solicitations forth, should have reflected that the immense number of persons whose names are on the pledge, not one who ever long continued, was forced, but on the contrary, was persuaded; and until this event, the temperance cause was finely advancing. Let us, for a moment, contrast the present course of the Washingtonians with one they might have pursued. Suppose that instead of doing as they did, they had, during its

late session, petitioned our State Legislature to repeal all license laws appertaining to the sale of ardent spirits, without reserve, with the declaration that it was their intention to rest the cause of temperance wholly on its own merit, and persuade all to come to its support. What we will ask, would have been the probable result, at the end of the present year? Verily, we believe they would have gained hundreds, where now they will be apt to lose from their present number. By such a course, they would soon have starved out all the dealers in ardent spirits for want of customers, (1) and whenever the time shall arrive that there are no buyers, we will vouch for the truth that there shall be no sellers, (2) It is the demand for the article that keeps the traffic up. The tree of intemperance can be rendered lifeless only in one way:

If you strike at its root, it is so wide spread and so set with fibres interwoven into the soil, that it cannot be undermined or eradicated. If you beat at its trunk with all the implements of nature and art combined, the stubborn and gnarled monster will still maintain its perpendicular attitude. But if you pluck off its limbs and its branches, its sap will run down its own outside, and soon convert to rotteness and decay, its trunk and its roots. (3) So, if its destruction be sought, those charged with the commission must begin at the top of the tree, and work downwards. (4) They must first subdue the drinkers, and then rum-sellers and distillers will be reckoned among the things obsolete. But such reason seems to have been overlooked in the matter at issue. (5)

(1.) Do the gentlemen believe that an adherence to moral suasion would have been as disastrous to their business as they represent? If they did, would they recommend it?

(2.) Tender-hearted men! If we can only persuade the infatuated and despairing man not to commit suicide, they agree they will not sell him the pistol or the cord. When not a solitary lamb is left within reach of their teeth and claws, they give us their opinion that they shall cease to be wolves.

(3.) There seems to be a distinct acknowledgment in this sentence, that the traffic is the root of the tree. You are right, gentlemen. You must not strike at the root, (that is, us), say they, but pelt away at the branches, (the drunkards,) to whom we (the root,) furnish sap. Then the sap (the rum) will run back upon the root (ourselves) and we shall rot. Miserable sap-heads! You are morally rotten now.

(4.) Is this the way the husbandman proceeds when he wishes to convert the gloomy forest into a fruitful field? We understand you. You would have us cease striking at the root (the traffic,) and while busying ourselves with lopping off individual branches, you calculate to send up a profusion of sap, and we shall have a plentiful crop of new shoots. No, gentlemen, let our moral suasion friends lop branches, and we will rejoice at their success; while in the mean time, we promise you, that with all the strength God has given us, we will lay our blows at the root, and they shall fall thick and heavy, until the "stubborn and gnarled monster," intemperance, lays prostrate.—Nor will we, in disposing of it, wait for the slow process of rotting, but it shall burn in the fire of public indignation.

(5.) Strange! passing strange! that such reasoning should be overlooked.

## A Veteran Tory.

Thirty years ago, there lived in the town of Milford, Ct., an old man named Treat, who from his attachment to King George the III. was commonly called King Treat. He possessed a handsome estate, lived moderately, seldom indulged in any excess, save once a year—on the 4th of June, the birthday of his sovereign, to whom he was devotedly attached, and towards whom his loyalty knew no bounds. On every recurrence of the anniversary of that happy event, King Treat was wont to parade, on some conspicuous point in the neighborhood of his habitation, the cannon with which he had provided himself for this sole occasion, and at frequent intervals to fire salutes in honor of the day. Nor did he omit the exercise of a liberal hospitality. Notwithstanding his personal loyalty, he bore no malice toward the rebel citizens of the Republic, but received with an eager and cordial welcome all who chose to partake of his abundant cheer. Nor did he ever encounter the slightest molestation from any one. Nobody cared for his entertaining monarchical sentiments, or apprehended any danger from his proclaiming them, even with the roar of cannon. It is not from opinions based on error, that danger is likely to result to established forms of government.

Treat never took the oath of allegiance to the Constitution of the United States, but lived and died, as he believed, a subject of the British crown. He left his property to a son of the late David B. Ingersoll, on condition that the child should be named George Rex. George Rex Ingersoll, Esq., now resides on the estate, and is a highly respectable citizen.—*N. Y. Jour. of Commerce.*

From the Boston Recorder.

## The Church of Scotland.

By the last accounts from Scotland, it appears that the seceders from the Established Church were actively and energetically engaged in carrying the principles of their secession into practical effect, thus strengthening themselves by good works.

The Jewish mission was exciting special interest; the collections already returned to the Free Church amounting to \$1300, considerably more than came from the same sources last year. Arrangements were making in various places for constructing new churches, and aid for this object was coming in from even unexpected quarters.—The congregation of St. Johns, having collected upwards of £2000 for building a church, and upwards of 880 for the sustentation of ministers, resolved to send the whole, (more than 15,000 dollars) to the central fund, for the benefit of poorer districts, and begin anew a collection for themselves. The Marquis of Breadalbane has made a grant of slates from his Easdale quarries valued at £4000. In several parishes, new churches had been commenced. In one, Orlig, the foundation was laid on the 28th of June. In the evening, after the labors of the day were over, the people turned out to gather materials to build the walls. Upwards of a hundred men commenced

carrying from the sea-shore to the beach large stones, to which there were no access by carts, some of them bearing their burdens on hand barrows, some bearing them on their backs. Tents, waterproof, and capable of sheltering 300 to 500 persons, were used in many parts of the country for temporary accommodation. Several sites for churches had been presented by the Duke of Richmond, and other distinguished men, and owners of large estates had also made similar grants.

## Man-Eating Society.

Gen. Cass, in his oration at Fort Wayne on the 4th of July, says that the powerful tribe of Indians, the Miamis, who once occupied that country, had a fearful institution, whose origin and objects have been lost in the darkness of aboriginal history, but which was continued to a late period. It was called the "Man-Eating Society," and it was the duty of its associates to eat such prisoners as were preserved and delivered to them for that purpose. The members of this society belonging to a particular family, and the dreaded inheritance descended to all the children, male and female. The duties imposed could not be avoided, and the sanctions of religion were added to the obligations of immemorable usage. The feast was a solemn ceremony, at which the whole tribe were collected, as actors or spectators. The miserable victim was bound to a stake, and burned at a slow fire, with all the refinements of cruelty, which savage ingenuity could invent.

General Cass says he has seen and conversed with the chief of the Society, whose name was White Skin. He knows an intelligent Canadian, who was present at one of the last sacrifices made to this horrible institution. The victim was a young American, captured in Kentucky, during the Revolutionary War.

## Genuine Catholic Sentiments.

The following sentiments from a church of England newspaper and an English Bishop, will meet a response in every evangelical Christian's heart. The London Record says:—*Chr. Watchman.*

"One of the most frightful and anti-christian consequences arising from the dogma of the Apostolical Succession, as held by the Tractarians, is the unchristianizing by them of the other reformed and Protestant churches; so that while they are talking of the unity of the church, they are in truth, beyond all comparison, the greatest schismatics of the age.

"As they adopt this heresy in opposition to the teaching of our church, they, of course, condemn thereby the principles of all her true and faithful sons; and we wish to give proof at present how entirely they do this as it regards Bishop Hall, than whom it is difficult to find in any age a more distinguished ornament, or a more intelligent, or warmer admirer of Zion. That excellent Prelate, whose sufferings for his principles avouch their sincerity, viewed in the following light other Reformed churches. In his discourse entitled 'The Peacemaker,' we thus find him speaking on this subject:—

"Blessed be God, there is no difference in any essential matter betwixt the church of England and her sisters of the Reformation. We accord in every point of Christian doctrine without the least variation: their public confessions and ours are sufficient convictions to the world of our full and absolute agreement. The only difference is in the form of outward administration; wherein also we are so far agreed, as that we all profess this form not to be essential to the being of a church, though much importing the well or better being of it, according to our several apprehensions thereof; and that we do all retain a reverent and loving opinion of each other in our several ways; not seeing any reason why so poor a diversity should work any alienation of affection in us, one towards another."

From the Baptist Advocate.

## Scotland's 'Free Kirk' Agitation.

The following extracts of a letter written by our late intelligent townsman, Dr. James McHenry, now residing at Londonderry, as American Consul, will show more plainly than any article which we have yet seen, the cause and the effect of the recent troubles in the established church in Scotland, an establishment to which the majority of the Scotch people have long accorded a very reluctant consent:

"England, Ireland, and Scotland exhibit at this moment, a most singular state of affairs. They are all three most tremendously agitated, from causes totally different, yet perfectly characteristic. John Bull, ever mindful of his belly, agitates for cheap bread; Paddy, ever restless about government, agitates for a parliament in Dublin; and Sawney, ever true to John Knox, agitates for a 'free kirk.'

"This glorious state of fermentation, has rendered these islands a most uproarious Babel of conflicting opinions and interests, which, to a calm observer, is at once amusing and instructive.

"Most of your readers know that Scotland has a church 'by law established,' and now they are aware of the remarkable fact, that more than half the clergy of that establishment have withdrawn from it at one simultaneous movement. This was undoubtedly a creditable sacrifice of worldly interests for conscience' sake; for the livings which these ministers have resigned, were, in general, amply sufficient to supply the good things of this life.

"These seceders are called 'Free church men,' and the mass of the Scottish population is with them. The secession has taken place only within a few weeks, and upwards of a quarter of a million of pounds sterling have already flowed by voluntary contribution into the fund for furnishing them with churches and support.

"The Scotch Church Establishment, as it has existed for a hundred and fifty years, was indeed one so illically constituted, that it is astonishing, that a people so zealous as the Scotch have always been for religious freedom, should have so long submitted to it. It was a church peculiarly of patronage.

"As many of your readers may not be exactly acquainted with the nature of this civil influence or control over the Church of Scotland, it may be well enough to say that it consisted principally in the right possessed by the secular owners of the churches and mansees, to present the living—to

use a phrase peculiar to the English Church—on its becoming vacant, to any candidate he might be disposed to favor, without consulting the views and feelings of the congregation.

"The immediate cause of the separation which has just taken place, was the opposition made by a church at Strathgogie, to the minister presented to them by their patron. Against the ordination of this presbiter, the people appealed to the Presbytery, and their appeal was sustained. The presbiter sued the Presbytery at civil law for damages, and obtained a verdict. Then began the excitement which has agitated all Scotland.—Both parties petitioned Parliament. Lord Aberdeen introduced a bill, which, instead of tranquilizing, as he intended, the country, only excited it more. On the recent meeting of the General Assembly, it was resolved, that so obnoxious had the very principle of 'patronage' become to the majority of members who panted for the enjoyment of a 'free kirk,' that the solemn separation, accompanied by a formal protest, which has been already mentioned, took place.

"This is undoubtedly one of the most successful, and will be one of the most influential movements, towards separating Church from State, which has taken place in these islands since the Reformation. Its effects on the English establishment may not be for some time observable, but they cannot fail to work strongly, although silently, and will tend to expedite the day when congregations shall be universally permitted to choose their own preachers. It is another and very important step towards the adoption of liberal principles characteristic of the spirit of the age."

**BOUNTIFUL DONATION.**—A messenger recently entered the rooms of the General Assembly's Board of Foreign Missions in New York, and counted out ten one thousand dollar bank notes, saying it was for the mission to China, and no questions were to be asked as to the donors. What an evidence this that the hearts of men are in the hands of God, and what an encouragement that the great work of benevolence shall be carried forward.—*Ch. Watchman.*

An opinion worth recording, because it comes from a lady of intelligence, Mrs. I. M. Allen, the editor of the Mother's Magazine:

"Surely, a woman will not hesitate to offer the best seat and the best morsel to her worn out husband, who can spend but fragments of his time in his own house! for while she will gladly see him accept them as far as a reasonable man would be persuaded to do so, she will find these privileges waived as readily as she proffers them."

**CONGREGATIONALISTS IN NEW ENGLAND.**—Massachusetts General Association embraces four hundred and twenty churches, and 66,000 communicants.

New Hampshire, 162 churches, 172 ministers, of whom 119 are pastors, 24 stated supplies, or instructors, and 29 mostly disqualified to become pastors, and more than 20,000 communicants.

Maine, 207 churches, 138 pastors, 17,000 communicants.

Rhode Island, 17 churches, 14 pastors, 2,500 communicants.—*Chr. Watchman.*

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**CHARLES ROBINSON.**—Attorney and Counselor at Law, Solicitor in Chancery, Notary Public, Commissioner for the States of New York and Maine—Also agent for the North American and Hudson Insurance Companies of New York. Office, corner Chapel and State streets, New Haven.

**BURR AND SMITH,** Book and Job Printers, 184 1-2 Main Street.

PRINTED

VOL. XX

TREASURY

THE CONNOR

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The following sums, col  
Foreign Bible Society, hav  
3d Grotion church, in  
1st New London chu  
Douglass Gardner, Ne  
Dr. Thompson,  
Mrs. Thompson,  
Douglass Gardner,  
Capt. Daniel Latham,  
Deacon Joseph Reyno  
1st Hartford chu  
Tarrville church,  
2d Suffield church,  
1st Suffield church,  
1st Middletown chu  
Essex church,  
Cash, Essex,  
Miss Jane E. William  
do. do.  
Elias Redfield, to mak  
Chester church,  
Meriden church,  
Of the amount paid by  
Rogers Life Ins  
Member, the w  
Life Director,

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GENEVA—

DEAR BROTHER GRA—

after having made the  
plan Road. We have b  
found it one of the mo  
visited. But we intend  
and Heidelberg, at the  
least three weeks, pro  
which we feel a growin  
Geneva possesses a  
the residence of Calvin  
the Reformation. It is  
man, (than which there  
of water), and near the  
to two parts. The lake  
a belt of silver, among  
tensive valley, which is  
mountains, and on the  
with villas and cottages  
picturesque village adon  
from its shores, while a  
the woods. It was b  
composed some of the m  
grimage. His descript  
storm, are inimitable f  
highest mountain in Sw  
around Geneva, with its  
mountains of Savoy, an  
leve and the Mole are on  
and the other over 6000  
the intervening valleys,  
with woods, corn-fields  
Rhone, which unite be  
grandest scenery upon  
most fitting place in wh  
of all that is great and  
But Geneva possesses  
terest. It is the reside  
tinction, such as Dr. M  
Reformation, Professor  
openness, or the Inspira  
and other works of eq